881 252 covered with evergreen branches (evergreen with flat needles—fir, perhaps). Water was poured through the branches and the flour in order to flavour the flour before it was cooked in water. After the cooking a large clothes boiler, wash-tub, or bucket was filled approxi- [415] mately three-fifths full of cold water. The cooked mush was then dipped out with a china cup and held a moment in order to shape the cakes, then put into the cold water, where it was held a moment more before it was turned out of the cup into the cold-water bath. The acorn bread cakes were left in the water and taken out only when they were to be eaten. They were not allowed to freeze in the winter time.

881 At sundown near the end of the fourth day a flagpole was put up in an open space and a small fire built near the pole. Teena and another girl, unknown to Mrs. Brengle, appeared in the opening. The girl with Teena was from another village, and, not knowing her, Mrs. Brengle was unable to tell whether or not she was a relative, but she was certain the girl was merely present to assist Teena and not having the puberty dance as was Teena. Teena was [291] wearing her first long dress. It was new and had been purchased from a store. The girls were [432] dressed alike.

Teena's parents had cut two tamarack poles about eight to ten feet high. These poles were 881 crossed at the tops and tied together. Teena and her companion each held one of the poles 535 so the free ends were on the ground and the tied ends over their heads. One girl held her pole with the left hand and the other with the right. The girls stood shoulder-to-shoulder and danced for half an hour back and forth in a space about six feet long. The poles were held so that when they were moving one way, one pole was upright while the other leaned at an angle, and when they moved the other way, the other pole leaned. The dance, at this point, consisted merely of this back-and-forth side-step. Teena's mother stood behind Teena and [533] another woman behind her companion. Directly behind them stood two other blanket-wrapped women. During this half-hour dance the women chanted.

The attitude of the group that had gathered for the dance near sundown was one of quiet [152] and reverence. Mrs. Brengle believed that they were asking for a blessing on Teena, her future, her husband-to-be, and children-to-be.

At the end of the half-hour everyone became gay. A big circle was formed around the flagpole, with the people dancing shoulder-to-shoulder, to the accompaniment of hand drums, and always facing the pole. They danced with a counter-clockwise side-step. The girls, Teena and her co-dancer, entered the circle of dancers. The men during the evening came and went, dancing and drinking liquor. Some of the people danced all night, while others, Teena and her companion included, dropped out to sit or sleep. Mrs. Brengle joined in the dancing for a time. At midnight they stopped the dancing and went to Teena's home to eat the food prepared by the women for the occasion, for they had not eaten before the ceremony. After this the dancing continued for the rest of the night. Mrs. Brengle did not stay after midnight.

881 The following information concerning the rest of the dance was told to her by the girls of her class. Towards morning many of the participants lay down to nap, while others con- tinued dancing. At sunrise Teena's parents took her into her private room in the house and [302] stripped her of all clothing except for brassière and breechcloth. Her father painted her body with red paint 'brought down from the mountains.' He then came out of the side of the house and threw her dress to the gathered girls of the village. Mrs. Brengle believed that it [42?] was thought by the participants that the girl who caught the dress would be the next to have a dance. At this point the gifts were thrown into the gathered audience—everything from a

[text continues on p. 140--Analyst]